
THE BOOK OF THE YEAR

Y.P.U.C.

YOUTH PARTNERS UNDER CHRIST

THE YOUNG PEOPLE
OF
THE UNITED CHURCH OF CANADA
IN
CALGARY, ALBERTA

Fifty cents per copy

This publication
of the
CALGARY UNITED CHURCH
YOUNG PEOPLES UNION
is dedicated to
RIGHT REV. J. R. P. SCLATER, M.A., D.D.,
Moderator of our Church

Foreword

THERE is no more important work anywhere than that which is done by the Christian Church amongst young people, especially here and now. Canada is destined to play a great part in the world, and the generation that is now growing up is faced with tasks and opportunities so great that they cannot be over-estimated. They can only match themselves with this fateful hour if they are whole-heartedly for Christ and acknowledge that they will be adequate, solely if God is their helper.

The world desperately needs a generation with the right kind of convictions—convictions that God is, and that He is Christ-like; convictions that the Moral Law is an unalterable fact; convictions that Christ is right when He tells us to love one another. Along with convictions must go intelligence and knowledge; and with them a crusading, adventurous spirit. Life is going to be no feather-bed for our young leaders, but a gay, grim business of building a society nearer to God's heart's desire.

In such circumstances, work amongst young people has the blessing and prayer of the whole Church. May this booklet stir many minds to interest themselves in the patient efforts that are now being made to "keep the young generation within hail"; and may the Spirit use it to enlighten our minds and warm our hearts to continue in steadfastness the presentation of Christ, until every young generous Canadian becomes a knight-errant to Him.

Right Rev. J. R. P. SCLATER, M.A., D.D.

Tribute



TODAY there are many ex-members of the Calgary United Church Young People's Union who are serving in the armed services both here and over-seas. Many of these, but for the fact that they deemed it their duty to fight for their country in order to preserve our way of life would still be attending the meetings of the group belonging to their church. In honor of those to whom we owe so much we bow our heads in grateful recognition of the great work they are doing. There are those who for their deeds of valour have forfeited their lives; they are gone but certainly not forgotten. We wish to express here our undying gratitude to these brave men and women who have given up all they ever loved that we at home might continue on our road of life. Whether they be carrying on their duties, in Canada, in Britain, in the far-flung out posts of the Empire or wherever free men are called upon to fight for freedom may we make them this promise, "That we will keep aglow the fires of the burning bush of the Young People's pin even as they bear the torch of Freedom on through the stormy days ahead."

E. R. B.

Y. P. U. C.

"Youth Partners Under Christ"



The young people of the United Church of Canada serving in the young people's club of their church wear on their lapel a pin as a constant reminder of the Christian program that they are to pattern their lives after.

The letters emblazoned on their pins—Y.P.U.C.—“Youth Partners Under Christ”—serve as a standard from which fly the banners of Christian Missions, Christian Citizenship, Christian Fellowship, and Christian Culture.

Christian Missions

We are stewards of good news with a message of untold value to give to the world.

Christian Citizenship

From all the influences at loose in the world today we must carefully select the right ones and make the best possible individual we can.

Christian Fellowship

One Faith—One Fellowship. Fellowship not only within our own walls but with our fellowmen on near and distant shores.

Christian Culture

From our culture we should not only derive good for ourselves but also the power to enrich the lives of others.

CULTURE

Culture is a broad, comprehensive term. It has a variety of meanings. It is used chiefly in a twofold sense—first, the act of improving by education, the training and refinement of the intellectual and moral nature. In this sense it corresponds to the ancient Roman conception of *humanitas*. Second, a particular state or stage of advancement in civilization—the characteristic attainment of a people. In this sense it was widely used before and during the first world war with reference to Germany, or to be more specific, Prussian *Kultur*. In both cases it implies an educational process. In the former case, however, the educational institutions, schools and colleges, home and church, are presumably free to pursue truth for truth's sake; and the presupposition is that truth has an inherent power to win its way by peaceful penetration until it becomes dominant in the world. In the latter case the motivating force is too often political propaganda and all the educational institutions are prostituted to the end of producing a particular brand of national or racial culture for the purpose of world domination by force.

It is significant how largely nationalistic leaders have depended upon education to inspire sacrificial loyalty and to stimulate enthusiasm for their cause. And in every case there has been an attempt to present a philosophy of life that had a characteristic view of the universe, which appealed to their religious instincts, stirred their emotional depths, and presented a goal of history to inspire enthusiastic devotion.

Take, for example, the case of Japan. We need to know something of the cultural background of the Japanese in order to understand the amazing enthusiasm of her soldiers and of the people generally in the present struggle. The first emperor of Japan was, as they firmly believe, the grandson of the sun goddess. The information given to him from the goddess was that he was to continue on earth a heavenly line of sovereignty from ages eternal. One of their leading military authorities said recently that "our aim is to raise the spiritual values that move men to self sacrifice for the emperor's good and glory. This we contend is something far nobler than mere merchandizing. This has been our Kodo cult for 3000 years. It received from the sun goddess three mystical symbols, the greatest of which was the sword." When that sort of thing is really behind a people you can readily understand how they think that they alone have divine sanction to rule the world, and why they accept sacrifice and death enthusiastically in order to accomplish their desired end. A soldier who dies in pursuit of this goal is doubly rewarded in the heavenly abode. The point is that their militaristic aims and their national policy are based upon and receive their sanction from their religious beliefs.

We have a similar thing in Nazism. For the German people the deepest, most ultimately real thing in the universe is a racial spirit, a spirit with which Hitler has his seasons of mystic communion, be-

comes intoxicated therewith and goes forth to his bath of blood. This spirit has been deified in Nordic blood and in particular in the German people. Their God is the national socialistic German state. This spirit has been incarnated or embodied in Adolph Hitler as the saviour and ruler of the German people; and their goal of history is the whole world brought under the domination of this conception and this superior state.

What have we in our democracies to compete with this spirit and devotion to our ideals? Can we match their zeal, enthusiasm and spirit of sacrifice with something as effective as theirs? Can we meet and survive the challenge and thrust of this new totalitarianism?

We have two things that are characteristic of our modern culture. First, emphasis on a democratic way of life and a widespread stress on scientific culture both as a theory of how things in the world came to be what they are; and secondly, a practical application of scientific discovery to industry and trade. With respect to our democracy we regard it as a priceless treasure. We are resolved that we will save it at all costs. Yet we are deeply conscious of its defects—defects so glaring as to arouse criticism and doubt instead of the necessary devotion and enthusiasm. We have achieved much on the political side, not so much in the realm of economics. We have given to every man equality at the polls and before the law, but not full economic equality. We have not yet solved the problem of poverty or unemployment. The system has resulted in a lack of opportunity for youth and a lack of security for old age. We have achieved much on the material side of our civilization, but not much on the spiritual and moral side. We have accomplished much on the periphery, but not much in the centre of life. The last hundred years have given us a new culture and a new view of the universe. We have had dazzling victories in things material and have been inflated with success, but too often life has lacked depth. We have found ourselves empty and poor, cynical and frustrated.

Who is responsible for these defects in our democratic culture? Is the fault with the educationists, the politicians or the preachers or with the men of business, of jurisprudence or the technicians?

No one of these groups is free from blame, but we are concerned in this article to point out a defect in our educational policy which is in a measure responsible. The point is that modern education in our democracies is almost completely dominated by scientific pre-suppositions and methods of enquiry. No one for a moment would think of disparaging scientific progress as such. We must not go back, but forward to greater triumphs of pure and applied science. But we need in the culture of our people to offset certain dangers arising from an illegitimate use of scientific theory and practice. The assumptions of science are that the universe and man and his place in it can be satisfactorily explained by a descriptive process and laws of material causation; that history, economics and ethics, and even religion, are all the result pure and simple, of causes which can be scientifically described and explained without reference to any ultimate factor

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emanating from an infinite and eternal order of reality. Everything happens within the closed circle of the temporal order of things. There is an illuminating truth in this position. No person with modern liberal views of the world would think of contradicting it as a legitimate scientific description of things. But there are those who would object if this view is taken as the final word, the ultimate truth about the universe. Their attitude would be that it should be supplemented with further enquiry.

Happily there are evidences that many thinkers today even in the field of science as well as in philosophy, economics and literature, are beginning to see that unless certain supplementary ultimate truths are injected into this modern view and impregnate our educational philosophy and programs civilization is on an insecure foundation. The point is that we are coming to see that the statement with which Scripture begins is absolutely essential to a sane, rational, practical view of the universe. That is to say that a Divine Being and His activity in time and space and through history is the only reasonable view not only of how the world came to be as it is, but that through a recognition of that activity and a co-operation of human beings with the divine is the only way to build a world more to the heart's desire. This religious view of life, of the world and of history, let it be noted, does not in any way contradict the scientific view, but supplements, throws an illuminating light upon it and saves it from the dangers of mechanistic secularism.

The conclusion seems to be that there should be provision in our educational philosophy and program for some ultimate principle of reference to give fuller development of personality to bring integration into the whole field of knowledge, to provide a common ground for truth and to give adequate sanction to those altruistic virtues of kindness and goodwill which are essential to preserve our democratic way of life.

This is not a plea for religious instruction along doctrinal lines or creedal statements in our public schools and universities, but, as a minimum and supplementary to scientific views, a religious view of creation and of history. In other words to present to youth a Divine Being behind and through all the activities of men and of nations just as He is the moving Creator-Spirit in matter and in life and no one in a Christian civilization should object to that entering into the culture of youth.

Dr. AUBREY A. TUTTLE,

St. Stephen's College,

Edmonton.

CITIZENSHIP

It is indeed fitting, and also encouraging, that a youth organization, such as the Calgary United Church Young People's Society, is giving thought, in a period of national peril, to citizenship. In so doing, those young people recognize that the world war is more than a clash of arms, that it is also a battle of ideas. That battle is being waged, on the one side, by those who have espoused a pagan and barbaric philosophy, which denies the importance and significance of the individual, and, on the other side, by those who believe in the worth and value of the individual in his relations to his fellow men and to his God. The war will not be won merely by vanquishing the Axis Powers on land, at sea and in the air. It will be won finally, and the peace will be secured, when Christian ideals animate the emotions and direct the thoughts of mankind. In the battle of ideas, Canadian youth has a role to fill no less important than the one that they are discharging, so gallantly and so courageously, on many fronts. And it is well that such thought should be given now—before the need for swift action in accordance with soundly formulated plans is thrust upon us by the termination of the war.

To arm themselves for engaging in the battle of ideas, Canadian youth must have a loyalty and a devotion to Christian ideals, a loyalty and a devotion that will match the fanaticism of Nazi youth which has been "educated for death"—death to themselves and youth throughout the world.

Loyalty and devotion must, however, be rooted in conviction. As a member of an older generation, who fought in the first World War, I pray that the youth of today and tomorrow will not be neutralized by indifference, as many of us were. In an extravagant exercise of our birth-right of free speech, many of us indulged in a cult of self-expression. We discussed matters affecting the welfare and progress of democracy, and of the world as a whole, with the disinterest and the detachment of a debating club in Mars. Free speech, of course, involves a spirit of tolerance of the views of others. Tolerance, in the dizzy twenties and the tragic thirties, frequently developed into an indifference towards the views of others. As a consequence, many people in the democracies, amidst a babel of tongues and a babble of voices, drifted about in a sea of confusion. The tragedy of the situation is that indifference, in turn, developed into skepticism. Words of doubt, distrust and discredit became current coin. Debunking of idealism became fashionable. It was often felt that all gold is brick, that all appearances are false, that all virtues are hypocrisies, that wisdom consists of wise-cracks, and that there is a low-down to everything. Insipid neutrality of thought, soul-destroying skepticism and lack of conviction in the democracies bred isolationism, moral and political, in individuals and in nations. There were opinions. There was little conviction. There was a weak purpose.

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Is it any wonder that some persons were hypnotized by the zeal, the zest and the purposefulness of the Fascists and the Nazis? But those who spoke of totalitarianism as the "wave of the future", failed to see the dreadful price that was being, and would be paid, not only by the youth of the Axis Powers, but by the youth of the world, for the building up of a war machine.

We are learning today, in the furnace of war, that our democratic civilization, stripped of much of its paraphernalia that cluttered and befogged our faith, depends on certain fundamental principles of our Christian heritage—the old, yet ever new, precepts of the Sermon on the Mount.

About those precepts, may youth have something more than opinions. In those precepts, may they have convictions. May they have closed minds—yes, closed minds—in respect of those precepts. We need not adopt a totalitarian philosophy, or lay the foundations of a fascist state if we beseech youth to find, for themselves, those Christian absolutes and apply them in civic, national and international affairs.

Those absolutes teach us that we cannot live for, and to, ourselves alone, and that, while we share privileges, we must assume obligations.

We must at the same time endeavour to make ourselves worthy of the traditions of our city and of our country, and to make that same city and country worthy of our highest Christian ideals. Canadian youth will need to express itself against every trend that endangers the fullest growth and progress of our country, and to support those ideas that support its physical and spiritual welfare. We should show our desire to co-operate with all individuals and groups seeking truly to gain and to grant the fullest benefits and attainments of citizenship. In our discussions, our meetings and the projects we undertake, we may help members of our community and advance our ideas of citizenship in practical ways.

On a column in the garden of the Viceroy's House in New Delhi there are inscribed these words:

*In thought, faith;
In word, wisdom;
In deed, courage;
In life, service;
So may India be great.*

Faith, wisdom, courage and service—so may Canada be great. Of these, faith is first.

Dr. SIDNEY SMITH,

President,

University of Manitoba.

FELLOWSHIP

What a picture! I am looking at the picture of "The Last Supper"—Jesus and his first group of disciples seated about the table where they partook of their last fellowship together. There were thirteen at the meal—young men, full-grown in body but young in years and in experience. They came from many walks of life—the fisherman, the lawyer, the publican, the scholar, the financier. The record shows them to have been men of very varying temperament, but they were all young. It is something for every youth to remember. Jesus had finished his life work at thirty-two and a half years. Here, at this meal, in a borrowed room, he is facing the crisis of his life on earth. He knows now, that if he would stay true to his Heavenly Father and to his ideals as to the Father's will for men, the leaders of the Church and state will take his life. They will not accept his teaching or allow him to continue his message; but upon his soul there is a conviction that he must continue even though already he sees the shadow of a cross across the pathway.

Thirty-three is young to face death. We always feel sadder at the funerals of youth. Notwithstanding, there are thousands of youth this day who know a great deal about that experience. They too have had to put their lives into the balance of human affairs, if righteousness and truth are to live. This alone would not be the final test of discipleship, for youth in every age and in every clime have been found with the heroic devotion and loyalty that makes this sacrifice possible. How splendid that at their head stands even today, He who without compulsion save the inner compulsion of His desire to do the Heavenly Father's will, took on all this tragedy of humanity and went to the cross before his thirty-third birthday. How different it was for the young and gifted poet who on his thirty-third birthday wrote:

*"Through life's dull years so drear and dirty,
My life has dragged to three and thirty,
What have these years brought to me?
Nothing except thirty-three."*

Needless to say, the writer was no disciple of Jesus, and though he had enjoyed health, social position, a great gift of poetry which has made his name immortal, his soul knew its utter poverty of real worth without Christ.

The reality of discipleship then and now is something which each of us might profitably study with great care. There is no doubt about the charm of Jesus as a man among men. It is true that youth today may actually understand the teaching of Jesus better than Peter, John, and the rest could understand him before Pentecost. This is something we too often forget. Pentecost put an entirely new factor into discipleship with Christ. Henceforth for those who lived then and for all those who were to come after who believed in him, it was to be a discipleship of the spirit as well as of the human affinities.

Occasionally young people complain—Jesus is not as real to me as he seems to be to so-and-so, naming some companion or outstanding

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leader in the fellowship of youth. There are good reasons generally, for this lack of reality of Jesus. No doubt the disciples of that first group of twelve, gained much in the months they walked with Jesus which was supremely useful to them after Pentecost—the deep affection which was born in them as they talked and walked and ate and worked with him. But we have still the record of his life, and how many of us think it worthwhile to study it, and study it again? Jesus can never be real to the person who does not know him through the New Testament and the story of his life and work. Here lies the foundation of the reality of Jesus in any life. He cannot do any miraculous or wonderful things through our personalities until we know Him through His word. A very experienced and purposeful man once said, in the hearing of the writer, "I think no one who will persist in a study of the New Testament will end up without being a disciple, and a satisfied one, of Jesus Christ."

Then there is also the story of the Church as it grew up around the teaching of Jesus' disciples and as it continues to grow wherever believers go today. You will remember the day when Christ wished to put this whole matter to the test. He had preached, healed and taught, and now he knew the end was not far away. There came over him a great anxiety to really face the issue beforehand and to be sure. And so, he turned to his disciples and said, "Whom do men say that I am?" "Oh," they said, "some men think you are a returned prophet and others think you are a great healer." And then, as if Jesus must have the final word about this whole matter—"Whom do *you* say that I am?" He knew that the future of Christianity, as it would grow, depended upon the knowledge of these men as regards His purpose, as well as upon their loyalty. And so He said to them, with baited breath, waiting the answer—"Whom do you say that I am?" I am glad it was Peter who answered, "Thou art the Christ, the Son of the living God." And Jesus was so elated and reassured and happy that He made the only pun that we have any record of His making—"Thou art Peter (Petros—a stone) and upon this rock I will build my Church." "Upon this rock"—what was the rock which Jesus referred to? Certainly not Peter's personality, but rather upon the rock of a believing soul. "Upon this rock a believing man like yourself, Peter, wherever I find him, I can build my Church and the gates of hell shall not prevail against it."

So, wherever truly believing men and women have gone in the world witnessing for Christ, other people have come to see, understand and believe in Him. Not only have remarkable things happened in their lives, but their lives have caused strange things to happen to families, communities and whole nations. Let the disciples of Jesus today among youth, not be dismayed or turned aside by the manifestations of evil abroad in the world. Again and again in history this kind of situation has arisen and always the end has been that the followers of Jesus Christ, by their faithful witness, have been listened to in a wider and a more influential circle. How those missionaries must have trembled for their faith in the days of the Boxer movement in China! Yet it opened up the way to an unexpected power of Christianity throughout that great and rising nation. The ascension of Jesus liberated his spirit that He might be the Saviour of all men, and that He might, if He could find the faithful witnesses, make converts of men throughout the world.

Rev. MASON BOYLE, B.A., D.D.

Christian Missions and the New World Order

"Freedom of Religion," "Freedom of Speech," "Freedom from Want," "Freedom from Fear."

Such are four great factors in a New World Order as voiced by some of our trusted leaders. We repeat them glibly enough, but when we sit down and consider them soberly we are astounded at what a revolution even these will mean to vast proportions of our world's population. As yet in our most advanced democracies they are but partly achieved. As to the great majority of our race, such possibilities have not even been feebly adumbrated. But visualize in that regard the multi-millions of Asia, of Africa, of many parts of Europe and backward regions of our own Americas. Superstitions there still reign supreme. No one dares to express his true thoughts openly and outrightly. Misery due to primitive housing and clothing, and hunger haunt multitudes from the cradle to the grave, while fear of these disasters plus disease, devils, depredations, violence and wars, keep the masses in constant terror.

The great question arises, how is such a vision to be made a verity? Will war aid the movement? Grave as the reply may seem to some, it is in the affirmative. War can at least remove the tyrants who are under cover of some captious theory which stands for sheer selfishness, ready to enslave mankind. But, alas wars almost always leave behind a harvest of hate and brutality that binds men's hearts for many a generation. Can the national governments when freed from such rulers usher in the four objectives? They can doubtless pass laws looking to these ends and thus guide the efforts, but laws lie too often mere ink upon statute books, unless the people be enlightened and enthusiastic for such reforms. Can then education with fine systems of schools and colleges effect these changes? These again will aid greatly and are indeed essential. They supply the necessary information. But history shows there is still one thing needful, something still more basic. It is that intangible thing we call Inspiration, a Right Spirit, and that is the great contribution of Religion! That supplies the proper power to preform!

But, someone interjects, these peoples already have their religions. True, and we may, in the main, well rejoice that such is the case; for most of the world's great religions enjoin some moral standards for life's modern world. Only Christianity with its deep-aid and reasonable beliefs in a universal fatherhood, an individual Sonship and a man-wide Brotherhood can and does implant a spirit of love and goodwill amongst all mankind, all for each and each for all, that basis without which there can be no true democracy nationally and internationally!

But the modern missionary movement does not stop with inspiring a proper spirit, basic though that must be. It proceeds to channel that

spirit through adequate institutions. Thus it founds hospitals and dispensaries, medical, dental and pharmacy colleges to ensure good health, institutions to aid economic security as colleges of agriculture and engineering, institutions of culture as schools and colleges of science, arts and education, fundamental to these churches with their many organizations and activities.

Thus the mission of Christianity is wider by far than the four freedoms of which we have spoken. The great Master declared, "I am come that they might have life and that they might have it more abundantly." The scope of the Christian campaign is therefore as wide as life itself in all its untold and unfolding possibilities. Our ancestors would stand amazed could they return to us and behold the amenities we enjoy today. Who then will attempt to forecast in fulness what the future holds in store for a world ever more gloriously guided by the Spirit of God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." But such a wondrous world can only be attained on condition that all men share it. A world of haves and have-nots will mean envy, rivalry, strife, war not only in our generation but to the end of time. "A chain is not stronger than its weakest link," nor is any civilization more secure than the lowest among its contemporaries.

Seeing then that the Christian Spirit is essential to the dawning of a better day, and that such a Spirit must prevail throughout all mankind, our question becomes, "How is such a spirit to be born in the hearts and minds of men?" It is obvious that such a psychic product is not a commercial article that can be shipped in boxes and barrels about the world. No, spirit is something contagious that must be in some way conveyed from one soul to another. It is caught rather than taught. It is obvious therefore that a vast concourse of crusaders must be found and assembled for such a strategic campaign. The nineteenth century will go down in history as a pre-eminently missionary period. Practically all prominent churches in Christendom sent their messengers to non-Christian nations, until even remotest regions were reached and the Christian way of life in some way established. But that was but a beginning. This twentieth century has a vastly greater task. Not only the non-Christian nations must be still further inspired, but as is but too sternly evident, great multitudes among nations long considered Christian must be reached and reclaimed.

Such a world campaign must mean tens of thousands of workers. That may sound extravagant until we note the millions that we are enrolling to stop the destructive work of the dictators. Would it appear but wild and wishful thinking that having beaten the enslavers, we should call upon a somewhat similar enlistment to ensure the great cause of fullest freedom? Would that thousands of our gallant youths and gifted maidens, at present engaged in our sad but inescapable work of destruction, may resolve even now to give their lives for the equally imperative work of construction when these bitter days are done. Only thus can we hope for a world of a new and better order.

Dr. J. L. STEWART,
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*Counsellor of
Calgary Young People's Union*
REV. H. G. REES



Editor
EVELYN BALDWIN



Past President
DULCIE McLACHLAN

A Message from the Counsellor



Present civilization is facing a grave and an historic hour. Tremendous forces are struggling for mastery and supremacy. It doesn't matter where we live all of us feel the pull and force of these powers. Today is truly a period of great change.

The future depends not only on the outcome of the present struggle, but upon the manner and way that youth will face the future. Change is no new experience to the world. There have always been changes, for change is necessary to growth and progress. A static state is a dead state. There is nothing that so tests young people as when they are facing threatening and challenging times.

The call has gone forth to youth to mobilize all their intellectual and moral resources to face the problems of today. For young people must interpret the spirit of the age, to understand its challenge, to foster and correct its ideals, to relate life to its needs and to be a leader in action and reform towards the realization of its high ends; This is a goal worthy of any person's noblest endeavours and ambitions.

There are many evils that must be faced bravely and destroyed. W. E. Hammond has given the following list of sins of this age:

Politics without principles.
Wealth without work.
Pleasure without conscience.
Knowledge without character.
Commerce without morality.
Science without humanity.
Worship without sacrifice.

I believe young people are quite conscious of their responsibility and task, and they know that they alone will build the New World. Youth dares to believe that there are great aims to live for, great convictions and truths to live by, great faiths and spiritual forces undergirding life and great things ahead. Christian youth must always make the Church the great advance of humanity in making the impact of the Christian personality and spirit upon human life and society. For they will ever find in Jesus Christ something that possesses supreme value and provides a real and satisfying answer to the problems of the meaning and purpose of life and a complete response to the needs of man everywhere.

The future belongs to Jesus Christ!

Rev. H. G. REES.

EDITORIAL

Again, as in other years, changes have taken place in the membership of the societies of the Calgary United Church Young People's Union. Old friends depart, while new ones take their places, each as dear to us as the other. This year we feel that a turning point has been reached, many of us who have been active members of the Union for years find ourselves out on our own highway of life. We pause before we go and wonder what message we can leave with you, who will carry on under the emblem of the "Burning Bush" of our pin, that will give you a word picture of what we feel that Young People's did for us. Our four point program of Fellowship, Citizenship, Culture and Missions presents a very wide scope. In order to present a record that you might follow and improve on the executive decided to publish a Year Book covering the activities of this, our city-wide Union.

This Year Book is not so much something to look forward to, as it is something to look back on. We build our future on the foundations of the past. Every period of life has its own opportunity for the creation of friendship. Youth however is the favorite period and no friendships are better, or truer, or more lasting, than the ones made in Young People's. The days of your young life are both formative and transformative. Life is a great adventure. What you think and speak and act today will largely determine what you will be tomorrow. The essence of education is the adaptation of our conduct to our principles, and actions to our ideals. You will be what you will be. Tremendous issues are in your hands. Life's highway stretches out before you with its challenging climb. No one can take your crown without your consent, and no one can keep you from the goal, if you adhere to a purpose that is worth while.

Live your own life, be agreeable, courteous, and thoughtful . . . by so doing you will not only add to and develop your personality, but you will make yourself a centre of influence and goodwill . . . the fruitage of a worth while education and the promise of a life of real service.

EVELYN BALDWIN.

SOCIAL and EDUCATIONAL



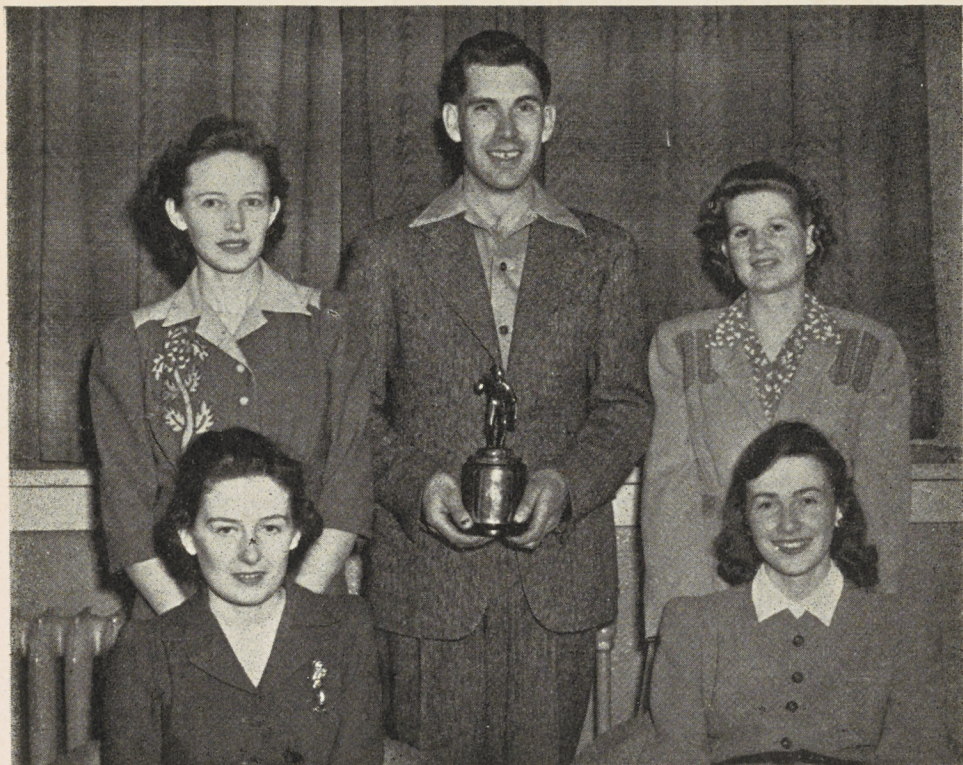
A Young People's program without moments of relaxation could never be a success. Each society has their own individual times for enjoying fine fellowship among themselves. The union executive endeavour to bring together in various ways all the groups in order that they may enjoy Christian Fellowship to the full.

"To do one's work beautifully, to be faithful in each detail, to acquire skill and understanding of one's task—this is a way of worshipping God." Truly this can be applied to our daily tasks, the working hours of every day, but it is also true of our interests, or as we call them our hobbies.

Each one of us has been given certain powers and capabilities and we are not able to put all of them to use in our daily work, so we spend the balance of our time doing those things in which we feel we are interested. Let us compare ourselves with the men who received the money in the story which Jesus told. First, have we even discovered our talents—ten, five, or one, for each of us has some? Secondly, how are we using those talents; are we burying them in order to save them; are we using them for our own interests alone; or are we using them for the benefit of others as well as ourselves? Suppose your Master cometh and reckoneth with you, would His answer be, "Well done, thou good and faithful servant."

Let us resolve now that our interests will be those which will broaden our outlook on life, will help us be interested in people and give us a foundation on which to base our relationships with others.

WINNING TEAM "A" SECTION (BOWLING)
HILLHURST



PHYLLIS FRIEND
BETTY GORDON

KEITH HORSEFIELD

DELNOR HORSEFIELD
HELEN KELLY

BOWLING

The Young People's Bowling was a great success—a twenty team league. The following are the societies and the number of teams each entered: North Hill, 5 teams; Knox, 4 teams; Hillhurst, 3 teams; Central, 2 teams; South Calgary, 2 teams; St. Paul's, 2 teams; Crescent Heights, 1 team; Wesley, 1 team.

Winners of the "A" schedule were Hillhurst "A" while winners of the "B" schedule were Crescent Heights. Congratulations to you both. To the remaining eighteen teams better luck next time; we can't all be winners.

To all the bowlers—thanks for your co-operation—it was indeed a pleasure to work with you. To our new Sports Convener, Neil Smith, I say "Good Bowling"—They're a swell bunch to work with.

GWEN PARKER.

WINNING TEAM "B" SECTION (BOWLING) CRESCENT HEIGHTS



HELEN FULLERTON JEAN YOUNG NEIL SMITH PETER McNEIL

Bowling Contestants

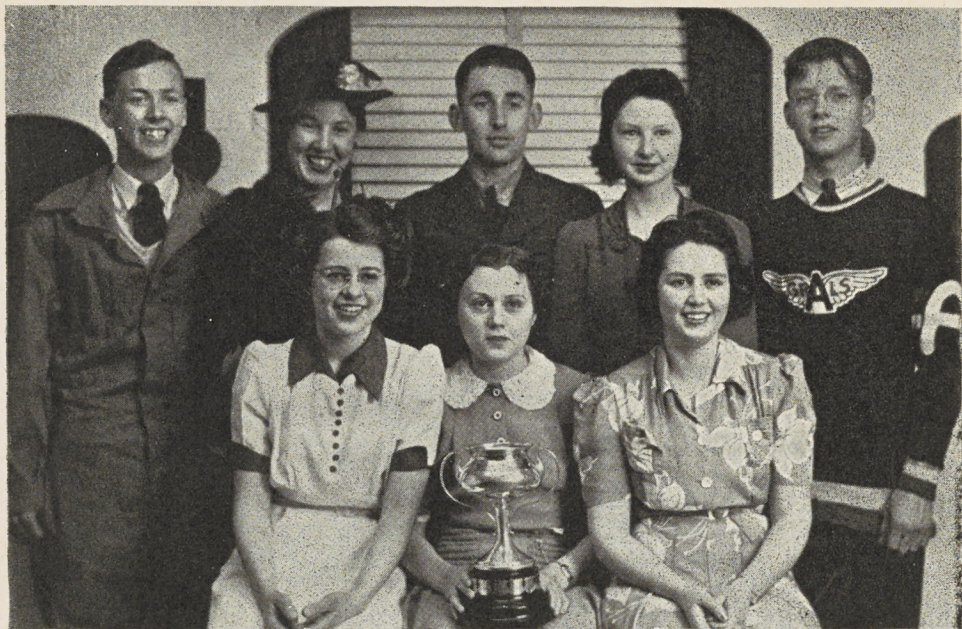
Adolph, George
 Allen, Joe
 Armstrong, Leona
 Armstrong, Jim
 Armstrong, Lois
 Ashbey, Mary
 Barton, Neville
 Bradley, Reg
 Bowers, Jack
 Bullas, Betty
 Brabin, Harry
 Bestwick, Bernard
 Baker, Dorothy
 Bossence, George
 Broome, Paul
 Brown, Bud
 Baker, Clarence
 Barnes, Phyllis
 Barnett, Harold
 Burgin, Dean
 Chalmers, Dorothy
 Cooper, Ruby
 Cooper, Bill
 Creighton, Mary
 Clarke, Helen
 ✓ Crockett, Elanor ✓
 Claire, Vic

Devitt, Bob
 Darge, Harry
 Duffy, Jim
 Dargie, Betty
 Davidson, Elanor
 Den Boer, Tina
 Elston, Noel
 Edwards, Irene
 Fullerton, Helen
 Friend, Phyllis
 Fraser, Edith
 ✓ Farquharson, Roy ✓
 Farquharson, Margaret
 Foster, Aileen
 Fleming, Mildred
 Fraser, Alice
 Frise, Eileen
 Fraser, Betty
 Gaurd, Pearl
 ✓ Gordon, Betty ✓
 Girling, Bill
 Giles, Ray
 Gribayedoff, Betty
 Garrett, Jean
 Grant, Jean
 Gilruth, Edith
 Haynes, Rita

Horsefield, Keith
 Horsefield, Del
 Howie, Jack
 Howie, Marg
 Howell, Bernice
 Hamilton, Roy
 Hamilton, Nancy
 Hiltchie, Ron
 ✓ Hartley, Ian ✓
 Hildro, Ronald
 Hallowes, Irene
 Harding, Marguerite
 Harding, Virginia
 Hamilton, Jack
 Haines, Violet
 Haines, Agnes
 Irvine, Harley
 Innes, Nan
 Jones, Ted
 Jones, Ruthen
 Johnston, Dorothy
 Knight, Harry
 Kelly, Helen
 Knights, Kay
 Knitzle, Charlotte
 Lovell, Alberta
 Lore, Mary
 Lewis, Norm
 Laurie, Marion
 Livingstone, Matt
 Luck, Bill
 Leppard, Frances
 McLay, Joy
 Main, Kay
 Mundie, Mary
 McDermid, Peter
 McKinley, Nan
 Millar, Joyce
 McLachlan, Dulcie
 McLaren, Ella
 McLaren, Ethel
 McMeeKin, Rex
 McArthur, Jean
 Munroe, Bea
 McNeil, Mary Jean
 Mylchrest, Bill
 Mason, Bob
 ✓ Munch, Audrey ✓
 McKenzie, Don
 Madge, Morris
 Napier, Harry
 Newman, Jack
 Oak, Allan

Price, Syd
 Pontifex, Carl
 Parker, Gwen
 ✓ Potter, Dennis ✓
 Pulleyblank, Bob
 Peck, Margaret
 Ronnie, Louise
 Rice, Harry
 Russell, Miriam
 Rutherford, Ray
 Russell, Gordon
 Reilly, Jerry
 Ritchie, Doris
 Rees, Cecil
 Spargo, Grace
 Scott, Laurie
 Scott, Claire
 Stringer, Ernie
 Simpson, Joyce
 Stanfield, Ken
 Smith, Dorothy
 Smith, Neil
 Stern, Herb
 Stephens, Bette
 Stewart, Ross
 Short, Allan
 Short, Dorothy
 Swift, John
 Swift, Florence
 Swanberg, Alba
 Sibley, John
 Shield, Emily
 Thompson, Cliff
 Turner, Eva
 ✓ Turner, Bud ✓
 ✓ Turner, Hazel ✓
 ✓ Turner, Roy ✓
 Turner, Audrey
 Webster, Nora
 Woodrow, Helen
 Wright, Chet
 Williamson, Stewart
 ✓ Waltham, Evelyn ✓
 ✓ Waltham, Bob ✓
 Wood, Margaret
 Walker, Aileen
 Walker, Allan
 Woolley, Jack
 Walsh, Peggy
 Walsh, Clifford
 Walsh, Norman
 Young, Jean
 Young, Campbell

WINNING CAST DRAMA FESTIVAL SOUTH CALGARY



Drama Festival

It has been the custom of our organization during the past three years to present a Dramatic Festival each spring. Each society of the union is free to enter a one act play of from thirty to forty minutes duration. An adjudication by a capable and recognized student of drama is given to determine to whom awards should be presented. A cup which is passed on from year to year is given to the cast of the play giving the best all round performance. Individual awards are made to the Best Director, Best Actress, Best Supporting Actress, Best Actor and Best Supporting Actor.

Our last program was presented by the following:

Place—Memorial Hall

Adjudicator: Mrs. Stanley D. Skene, B.L.I., C.D.A.

Mistress of Ceremonies—Edna Good

OUR DREAM HOUSE—By Central Y.P.S.

Fay Williams

Mabyn Lang

Syd Price

Douglas Motter

Ted Fellows

Miggs Cotterell

Betty Arnott

Director—Pauline Morrish

This play was written by our good friends Pauline Morrish and Allan A. Fraser.

THE TEAPOT ON THE ROCKS—By South Calgary Y.P.S.

Peggy Walsh
Betty Stephens
ACI C. M. Madge

Betty Fraser
Norman Walsh
Clifford Walsh

Director—Miss Joyce Wales

THE BRIDE—By North Hill Y.P.S.

Evelyn Baldwin
Gladys Cran
Aileen Foster

Frances Leppard
Phyllis Barnes
Mary Robson

Director—A. T. Godwin

THE BATHROOM DOOR—By Ogden Y.P.S.

W. Albert Jones
Olive Bruerton
Norman Case

Jean Morrison
Annie Crichton
Ernest J. Gale

Director—Rev. S. Marshall

INTERMISSION ENTERTAINMENT

Pro-Cathedral A.Y.P.A. Concert Party Members,
under the direction of
WILF BLAIR

Acknowledgements:

JOE CLITHEROE—Lighting.

DON BALDWIN—Properties.

Festival Committee:

BUD BROWN

EVELYN BALDWIN

Awards were made to the following:

SOUTH CALGARY—Best Cast.

PAULINE MORRISH—Best Director.

PEGGY WALSH—Best Actress.

MARY ROBSON—Best Supporting Actress.

W. ALBERT JONES—Best Actor.

ERNEST J. GALE—Best Supporting Actor.

We who were in charge of the festival enjoyed our work and it is our hope that it was equally enjoyed by our supporters. May we take the opportunity here to express our thanks to all of the participating artists for their untiring efforts in making the festival what it was. We believe the project to be a worth while one and we trust that you will deem it advisable to carry on in the years to come.

CENTRAL "A"



SYD. PRICE

CLAIRE SCOTT

DEBATING

We are pleased to report that once again this year after a period of three years, we were once again able to organize a Debating League.

Although not as large as we might have hoped we had several very enthusiastic teams, excellent speakers, and in all derived a great deal of fun and fellowship from the league.

The teams entered were:

CENTRAL "A"—Claire Scott and Syd Price.

CENTRAL "B"—Margaret Chase and Ruth Laws.

NORTH HILL—Hazel Langridge and Frances Leppard.

PLEASANT HEIGHTS—June Upton and Bill Adams.

Topics under discussion were:

"Radio vs. Newspaper"

"Euthenasia"

"Heredity vs. Environment"

The winning team, Central "A", consisting of Claire Scott and Syd Price, were presented with the Debating Cup for the Society; also small individual cups. Their topic was "Heredity vs. Environment".

We hope that next year will see every society in the Union participating in the Debating League.

Young People's Camp

The Alberta Young People of the United Church hold an annual camp at Kasota Beach, Sylvan Lake. Kasota is situated about five miles out of town, away from all the hustle and bustle of a commercialized summer resort.

The setting of the camp is very pretty, and the accommodation provided by the pavilion and the cabins is all that could be desired. Also on the property is the "Mann Cabin" which the Alberta Young People have bought. This is a roomy log-cabin, with a big open fire place, large bedrooms, etc.

To the brave few, a day at camp starts with a morning dip in the lake, while to others, breakfast is the first main event of the day. The morning is spent in enrichment groups and study of problems common to young people. The afternoons are free, but there are countless things to take up your time such as swimming, boating, interest groups, scholar groups.

After supper there are group games, baseball and volley ball. Following this comes Vespers—one of the highlights of the camp. The sunsets as seen from Kasota are ideal, and this brief period of meditation makes one realize how worth-while life really is.

After Vespers there is a camp-fire, with various groups presenting stunts, leading sing-songs and reading the daily edition of the camp paper.

A week at Young People's camp is something which can hardly be described, but it far surpasses the highest expectations of any who are fortunate enough to attend. Camp songs, snapshots, new friends, are some of the things which live long in the memory of Kasota campers.



I DO IT UNTO THEE

This poem was written by a girl of nineteen who is in domestic service, and was read by Dr. G. Campbell Morgan in Westminster Chapel, London:

Lord of all pots and pans and things, since I've no time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawn light, or storming heaven's gates,

Make me a saint by getting meals and washing up the plates!
Although I must have Martha's hands, I have a Mary mind,
And when I black the boots and shoes Thy sandals, Lord, I find!
I think of how they trod the earth what time I scrub the floor.

Accept this meditation, Lord! I haven't time for more.
Warm all the kitchen with Thy love, and light it with Thy peace!
Forgive me all my worrying, and make all grumbling cease!
Thou who didst love to give men food in room, or by the sea,
Accept this service that I do—I do it unto Thee!



CENTRAL UNITED CHURCH YOUNG PEOPLES SOCIETY

Central

The official opening of Central Y.P.S. was held in September. Little did we realize that the society was going to have one of its finest and most successful years. Claire Scott, our president, introduced our new minister, Rev. C. A. Lawson. Mr. Lawson was an invaluable ally in all our activities and we gratefully appreciate his help and co-operation.

Apart from the usual meetings held on Tuesday evenings the society also held a friendship hour at the close of the Sunday evening services. The average attendance for these evenings was from two to three hundred. Refreshments were served and these meetings created a feeling of companionship and Christian fellowship among members of the society and the men and women in the forces.

For the opening weeks we arranged discussions, debates, quiz contests and games. This fostered a competitive spirit and helped new members to get acquainted with the older ones. Just before Christmas we were shown some very interesting films taken in the Rockies. All through the year we had guest speakers coming down to give interesting talks on such problems as "Smoking and Drinking", "Social Diseases", "Missions", etc.

At Christmas time we had a great deal of fun with a skating party, theatre party, caroling and a dance on New Year's Eve.

After the New Year we grew from strength to strength. Our average attendance was eighty members. Central entered a play in the Dramatic Festival, two teams in the Bowling League, and two teams in the Debating League. We had a Hallowe'en party and a Valentine Box social.

We conducted a morning church service at Ogden in the early spring. Later in the spring we had a farewell party and dance for a dozen Australian airmen who were leaving the society at that time.

One evening we had a debate between two teams of airmen. It was interesting to note we had a representative from England, Australia, New Zealand and Canada.

On Palm Sunday the society turned out in good strength to the early morning service at Knox Church. The month of April brought about another memorable day when we said goodbye to Miss Taylor, the deaconess of our church. The young people presented her with a gift and a bouquet of roses.

Towards the close of the year a party of our young people went out to Tongue Creek. They put on a very entertaining program for the assembled friends. We raised nearly forty dollars for this small church. On the Sunday morning we took the morning service. A party of four members conducted a very inspiring service at the church in High River. We received invitations to return to these communities.

At the final meeting of our society one of our debating teams won the cup for Central and so our activities ended until the opening of our summer vacation club.



Knox

In the spring, over a pre-ratton banquet, our new executive, with Joyce Miller as president, was installed.

During the summer we had no meetings, but once a month we had a big outdoor all-day outing. Stampede week we had an evening of fun filling ourselves with hot-dogs and other mid-way delicacies and coming home thoroughly broke.

Our autumn season was opened with a "Fall Round Up", all in western style. Other socials during the year included a Hallowe'en dance, to which we invited other societies as well as some airmen. At Valentine's we held another party, this time in the form of a box social which was also very successful. We held a dance in Hillhurst toward the close of the season which was a lively affair.

We held our annual Christmas party for the children at the Woods Christian Home. This is a project which we carry out every year and which gives us all very great pleasure.

Money was raised by Telephone Whist and with it we bought chocolates and cigarettes for our boys overseas. To those serving in Canada we sent Christmas cards.

Our main project of the year was a band concert, put on by the No. 2 Wireless band in our church. Half of the proceeds from this was given to the Canadian Red Cross Society.

Knox is very proud of the fact that the past president of the Union, Dulcie McLachlan, is a member of our society. Dulcie not only did justice to the whole city, but also devoted much of her time to our welfare. Dorothy Baker, convener of Publications for the National Union, has also won our high esteem since her arrival from Winnipeg.



Pleasant Heights

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On the whole there is not very much to report from this society for the past season. We were hindered by a scarcity of numbers, brought about by the fact that we are a small church, and most of our young people have been called away to distant fields of service.

The most important activity carried on during the year was the entertaining of boys from No. 2 Wireless School. Members of the congregation invited the boys to their homes on several occasions for dinner, brought the boys to church, after which they attended the meeting of the group and enjoyed the entertainment presented by the group.

Another highlight was when the members of the society, along with others of the Pleasant Heights Choir, went down to Knox on Palm Sunday to provide the music.

The group also sponsored a team in the Debating League. The debate in which we participated was held at Central Church. Pleasant Heights finished in second position.



North Hill

The society's meetings throughout the year were consistently well attended. Our meetings are divided into three parts: Devotional—led by a member of the group; Business Meeting; and Recreational period, in which we bowl and play games.

We have made a practice of having a farewell party and presentation for each member of our group who has joined His Majesty's Forces. In this connection, with the help of the congregation, we have sent Christmas parcels to those boys serving Overseas and have also remembered those serving in Canada.

Among our main projects since the purchase of our "Gestetner", we have been responsible for the printing of the Annual Church Report and the weekly Church Calendar. We have done several smaller duties, such as printing tickets, special announcements, circular letters and envelopes, etc. This makes our investment in the "Gestetner" valuable not only to our group, but to the church as well.

We have taken part in all Union activities including the Bowling League, Debating League and the Dramatic Festival and in doing so we have shared a wonderful fellowship with the different societies in the Union.

This has been our most successful year financially. The results of the sale of our "Home and Church" "Calendars" and the sale of tickets

for the Dramatic Festival boosting our financial status by approximately eighty dollars. Through our sale of tickets alone it was possible for us to turn over to the Church the sum of sixty dollars. The members of our society also contribute to the M. & M. Fund through the use of the Church envelopes.

Our weekly programs have been very successfully conducted by conveners arranging their meetings on their own initiative. We have also been fortunate in having one or two guest speakers whose interesting talks proved very profitable.

We try to keep our members together in the summer by having bi-monthly outings such as garden parties, bowling parties, weiner roasts and corn feeds.

Members of our society have assisted the Minister in his sermons, "Religion for Youth", and have been in charge of the Fireside Hour that follows each of our Youth Services. The interest and response to these services has been very encouraging.

We look forward to next year's work with greater enthusiasm and hope for the future in building God's Kingdom on Earth.



Wesley

The Young People's organization at Wesley Church worked under grave difficulties during the past year. There were very few young people left to carry on the work of the group, but the executive, made up of a skeleton staff, carried on as best they could under the prevailing conditions.

Their first event after the election of officers was a social which was held at the home of Howard Ferguson, this was very successful.

The Young People of St. Paul's entertained the Wesley group at the close of one of the evening services.

At a fireside hour held at the home of Rev. and Mrs. Morden, Mr. Fisher showed some films to the group and Gwyn Price sang to the delight of every one present.

The Elbow Park rink was the scene of a skating party, at the close of which refreshments were served at the home of Kaye Knight.

At a social evening held at the church, the highlight of the evening was the "baby contest" in which "cokes" were served with nipples.

Shortly after Easter it was found necessary to disband, as many of the members were writing school exams, and others found their places in the armed forces.



Ogden

Apart from conventional meetings, we have enjoyed socials, those on Hallowe'en and St. Patrick's nights being particularly memorable; a skating party in February, when Ernie Gale burned the hamburgers just how we said we like them; a theatre party in April, for which the meeting commenced on a street car and ended in Eighth Avenue; and a decorating night, when the group became a working party of cleaners, wall scrubbers, and painters in order to transform the faded premises of the Sunday School to their present shining excellence.

On several occasions members have conducted and taken part in the Church services, both morning and evening.

For the Union Drama Festival we entered a play and two of our members were successful in obtaining awards.

Two concerts at Ogden were very successfully presented. By one given in November we raised over forty dollars for the Church, and nearly that sum by the other, held in April, which financed our project for the redecoration of the premises.

As each of our members who has joined the Forces has said farewell we have presented him with a gift to which we have all subscribed. Several visits have been paid to our meetings by these members in uniform

and they have all been delighted by the group's vitality and its determination to continue our good work here.

A report condensing a season's activities into this space can only list the bare details. The writer cannot hope adequately to convey the spirit of our group, keen, lively, enthusiastic for everything projected, friendly to fellow members and visitors alike. It is this spirit that makes it possible to report with pleasure—and gratitude to our efficient officers for the year—that Ogden Y.P.S. has had a very successful season.



St. Paul's

During the first few meetings most of our time was spent in organizing the society and arousing the interest of others in it. In order to do this we played numerous games, had guest speakers, and visited places of interest in the city.

Some of the speakers included on our guest list were as follows:

Mr. Layburne, who lectured and showed pictures on his trips through Cuba and Mexico.

Mr. Choppen showed pictures on modern trains, and how to become a sales clerk.

Rev. Burkholder, who spoke on the organization of Young People's, their work, conferences and summer camps.

Rev. Bainbridge spoke on the importance of the Young People's Society today.

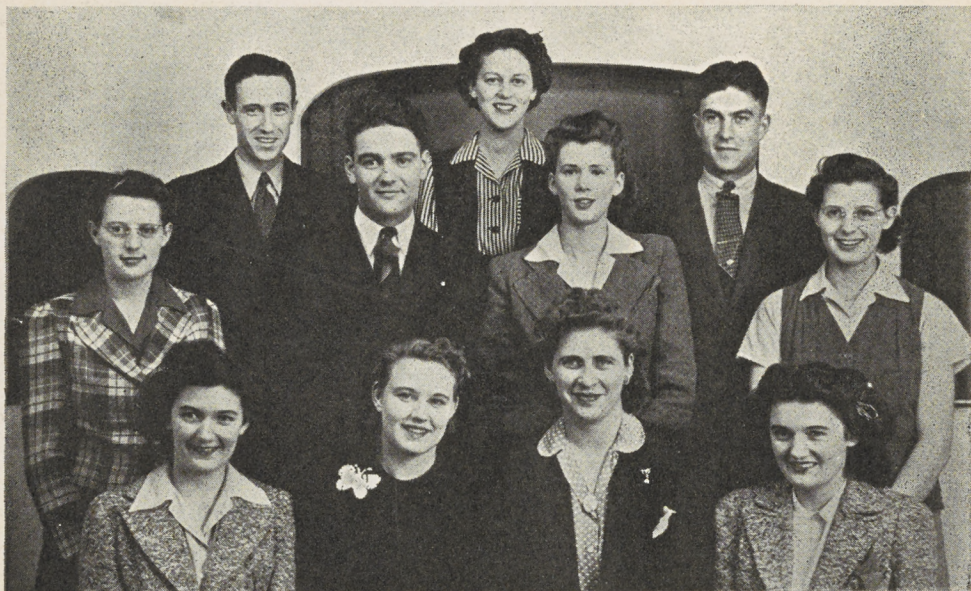
We went on several trips and tours including the Albertan building and the Crematorium.

One of our projects was to raise enough money to buy Hymnals for the Church Sunday School. On the final evening of the year we took over the church service and dedicated the Hymnals to the Church Sunday School.

Every week of the month we have a different subject of the four point program of Christian Fellowship, Missions, Culture and Citizenship.

Each month we hold a social at one of the members homes and we also have skating and bowling parties.

At Christmas time we make a practice of visiting one of the wards in the Belcher Hospital and distributing gifts to the men and singing Christmas carols.



Crescent Heights

Another year has rolled around to join the past and add to our memories the things that only a passing year can bring. To those of us of the Tri Mu Society of Crescent Heights it has added golden memories of a year of accomplishments and working and playing together—which memories time cannot take away.

Early in the season we opened our activities with a social evening at the church—which was very well attended. We were guests one evening at a social sponsored by the St. Michael's Young People's. We later attended a dance, by invitation of the young people from Knox. For a period of several months we carried on a program of regular meetings—a definite plan of the evening meeting was drawn up—which included a short Bible study led by Mr. Harbeck on "The Revelation of St. John". For the first time in several years we entered a team in the bowling league. An agreement was reached by the working members of our society whereby they decided to contribute to the upkeep of the church by way of the envelope system.

During the early part of the year the society took charge of one of the morning services at Ogden Church and later took an evening service in our own church.

It is the custom of our society to carry on a program of seasonal outings throughout the summer months. We have found this a very pleasant custom and we hope to be able to carry it on.



South Calgary

The past year was the first year for some time that South Calgary has had a Young People's Society. Due to our inexperience, we perhaps made some mistakes, but on the whole we had a very successful year.

Early in the fall, we had a corn roast in order to get everybody acquainted and sort of start things rolling. It turned out very well, since everybody had a most enjoyable time.

At our first meeting, the executive, headed by Betty Fraser, was elected, and we have them to thank for the success of our organization, because they all really put their shoulder to the wheel.

At the beginning of the year we didn't have a very large group, but one Sunday members of the congregation invited servicemen to their homes for dinner, and following Church; the Young People's invited the congregation and their visitors to the meeting downstairs, where a musical program had been arranged and refreshments were served. After that, quite a few of the boys came back of their own accord, and though they have all been transferred now, we have had a number of letters from them, thanking us for the good times they enjoyed at South Calgary.

We entered two bowling teams in the Bowling League, one of which managed to get as far as the semi-finals. Every one enjoyed bowling immensely, specially as it gave us a chance to get acquainted with the Young People's of other Churches, which made the inter-city work much more interesting.

There were two special Young People's services during the past year, one at North Hill and one at Knox, which we attended in full force.

Under the direction of Miss Joyce Wales, we entered a play in the Festival, and it was due to her excellent coaching that we were able to bring home the cup given to the best cast, and also the individual cup for the best actress, which went to Peggy Walsh.

One evening the service in the Church was taken by our group. The choir, the speaker and the ushers were all members of our group; we felt that it was a fairly successful service.

During the Easter holidays, we had a hike out to Camp Fairweather. About twenty five turned out, and it was a real success.

We did have a softball team organized, but we only got as far as having a few games amongst ourselves, which were enjoyed greatly.

We feel that we have derived much from the year's activities and we hope that the new year will bring us a bigger and better group.



Hillhurst

Hillhurst Y.P.S. reports a most successful year despite the fact that our membership decreased and we saw most of our boys called to the forces. We are carrying on "Keeping up the old Hillhurst spirit".

Our main project for the year, the booth at the Exhibition, went over very well—even though the last two days were a wash out—remember? We are happy to report that our group turned over five hundred dollars to the church. We'll be there again this year and we are asking the rest of the Young People's societies to boost us too—thanks.

During the year our group took charge of several church services and also an Easter Lenten Service. We held Fireside Socials at the homes of the different people in the district.

We had an excellent executive and despite discouragements they kept right at the job. Thanks—gang.

Our President

The executive of the Calgary Young People's Union has been most fortunate in that during the past few years it has been headed by two very capable young ladies who have sat in the president's chair.

Dulcie McLachlan, a member of the Knox group, has given untiring service to the union during her terms of office. Regardless of what department a convener was handling, the help of Dulcie was always assured.

We were sorry to lose her as our president, but we know that we can continue counting on her support from the sidelines. Thanks Dulcie, from the Union, for services rendered and a friendship made that we will never forget.

Taking over the command of the head unit of the Young People's Union, we find our good friend Gwen Parker. Gwen has already proved herself, not only as a most efficient president, but a grand person to work with and to know.

Our greetings to you, Gwen, and may we express the sincere wish that your sojourn with the executive will be a long and a pleasant one and that you may lead us on through brighter and better times.

*How good is man's life the mere living! How fit to employ
All the heart and the soul and the senses for ever in joy.*

—Browning.



The Churches and the business firms that have given us their financial assistance deserve our whole-hearted support. They have shown that in these days when the young people seem to have such a hard battle to fight that we are not alone. We on the front line are backed by a never-ending, never-bending line of staunch supporters who believe in youth and are standing rigidly back of us.

Remember this, and whenever possible show your appreciation by supporting them, no matter in how small a way.



The Executive

A councillor is appointed by the Ministerial Association to head the Young People's Union. Our councillor at the present is Rev. H. G. Rees, of North Hill United Church. His predecessor was Rev. F. Harback, of Crescent Heights United Church.

Each church has what we call a local Young People's Society. From these a nominating committee selects a slate of officers to compose a city union executive.

On the union executive there is a President, Secretary and Treasurer. There are four conveners to cover the field of Christian Missions, Fellowship, Citizenship and Culture; also a convener of Leadership Training. The duty of each convener is to give assistance and guidance to the convener of the same department in the local union. There are also on the executive conveners of Socials, Bowling and Debating. At the executive meetings which are held, usually once a month, the presidents and two representatives from each local are present to approve or disapprove of the rulings of the executive body and to take back word of the decisions arrived at and accomplishments made to their respective locals.

Union activities such as the debating league, the dramatic festival, the bowling league and inter-city get-togethers are handled by the staff of the union.

North Hill United Church

Corner 13th Ave. and 1st St. N.W.
Calgary, Alberta

Rev. H. Garfield Rees, B.A.
1315 First St. N.W.
Phone H3497

Mrs. Neil McKechnie
Visitor:
Telephone M5130



Special Youth Services

Second Sunday evening in every month
on the theme

“Religion for Youth”

A Friendly Welcome to All.

FEED MY SHEEP

Again and again today we are reminded that we are living in a time of startling change. Another order of society has broken and great has been the fall of it, for fair although the structure seemed, time has shown that it was built upon the sand. What pattern of life that must emerge from the ruin still crashing to earth about us is not yet clear. The immediate future is too dark for our discerning, yet of this we may be sure: when the sons of men shall begin again to build their house of life anew, it must be based more firmly upon principles of unity, co-operation and concern for the whole of life. We are discovering today that to live in harmony with the great laws of the universe is the only way of life that works. The casual talk of everyman concerns itself with a New Order. Are we sure that the "Church in the City Streets" is prepared to take its place with the spirit of its master among those who needs must build? We must be sure that we are ready to pay the price that love demands in understanding, sustained effort, informed vision and prayer.

Life is a one way street. No matter how many detours you take, none of them leads back. And once you know and accept that, life becomes much simpler. Because then you know you must do the best you can with what you have and what you are and what you have become.

St. Pauls United Church

"The Friendly Church"



Worship Services:

Morning, 11:00 a.m.

Evening, 7:30

Church School, 12:45

Y.P.S., 8:45 p.m.

Rev. ALVIN JOHN COOPER, B.S.A., B.D.
Corner 15th Ave. and 2nd Street West

Greetings from

Hillhurst United Church

Bowness Road at 12th St. N.W.

"THEY GREW UP HERE"

We are properly proud of the hundreds of young people who once were in our Sunday School Group and Young People's Society, and now are giving Leadership and Service in all walks of life. Wherever this "Year Book" may reach them we would say "God Bless You!" They still belong to us: in the Services or in the home, near or far, they are ours. We carry on, and we do not forget.

This has been
and is

A Family Church

*There is a Group for Every Member
of the Family. "We Grow Together".*

AT HILLHURST—YOU ARE "AT HOME".

Crescent Heights United Church

16th Ave. at 1st St. N.W.

Phone H1229

Minister:

Rev. H. C. BURKHOLDER, B.A., B.D.

A family church with activities and fellowship for everyone.

Explorers

Y.P.S.

C.G.I.T.

W.M.S.

Trail Rangers

Men's Club

A warm church comradeship—

Inspiring and helpful services—

Gospel messages for the modern world.

YOU ARE WELCOME

**CALGARY
PHOTO
ENGRAVING
COMPANY**

ARTISTS
PRINTING PLATES
QUALITY

**313 6TH AVE. W
CALGARY, ALBERTA M 2466**

I am the Church!

All the LOVE of God, the Great Architect;

All the SACRIFICE of Christ, the Great Builder,

All the DREAMS of dauntless prophets,

All the FAITH of hopeful pioneers,

All the HOPE of countless millions,

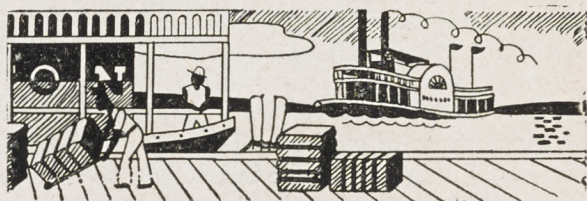
All the JOY of conquering Christians are enclosed within my walls!

I am the CHURCH!

Without me, civilization must crumble!

With me is eternity.

*Don't dream
your life
away*



*The things in life worth having
must be worked for . . . fought for.*

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Outward Bound

Our life is as a ship, outward bound across an ocean unknown to us. The winds of ambition fill our sails, waves of adversity dash upon our decks, we shall touch at many ports of call, and with each new landing gather new experiences.

Yes, we shall meet shoals and shifting banks, calms and storms, fair weather and clouds and biting gales, valiant opportunities for courage and adventure. We shall meet storm, wreck and even, maybe, death itself.

How shall we dare to face it all? The golden days and the cloudy days, the chance of glorious deeds and the choice between many a dark evil, many a bright hope, are before us. At what ports shall we call, and what contacts shall we make there?

Let us each realize that we are the captains of our own ships, and that we shall make the decisions. No one, not even God, will decide for us. But we may have a Pilot aboard our little ship, One who has sailed

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the same seas, and breasted the same gales, even He, who walked upon the stormy sea and said unto it, "Peace, be still".

Each man is Captain of his soul,
And each man his own crew,
But the Pilot knows the Unknown Seas,
And he will bring us through.
Or, should the Pilot deem it best
To cut the voyage short,
He sees beyond the skyline
And he'll bring us into port.
Then—Ho, for the Pilot's orders,
Whatever the course he takes!
For he sees beyond the skyline,
AND HE NEVER MAKES MISTAKES.

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Success to this publication
and to the
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Retrospection

The pages of this, our first publication, have been filled. We are quite prepared to accept constructive criticism, and hope that you, our readers, will see fit to give us such. We want and need your help.

I consider it a great honor to have been asked to be the head of this publication. I would like to take this opportunity to express my thanks to young people of the city wide union for the trust that they placed in me. My heartiest thanks to those men who gave so freely of their valuable time to write the articles covering our four point program. And also at this time I would like to thank all those of all societies who assisted me in compiling the material for our book. My thanks to the advertisers and may I assure them of our support.

Thank you all, very much.

EVELYN BALDWIN.

*May the Young People
March Forward.*

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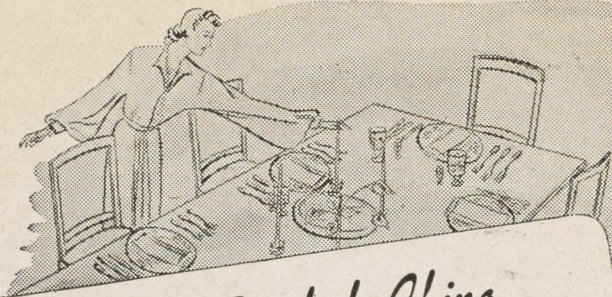
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